1:Murphy and Quain E-4,5 (1938) 1955
SP23 Trumai SP23

It was Quain's good fortune that a lunar eclipse occurred while he was still in the company of the Trumaí who were escorting him back to civilization. On about November 7, 1938, the moon eclipsed shortly after it rose. When it was first noticed, one man asked Quain to fire his gun. Another danced and shot a burning arrow at the moon. 821 789

The eclipse lasted for more than an hour, and during this time the Indians refused to proceed further. It was necessary to frighten away whatever was eating the moon. To right the disturbance of the natural harmony, Maibu drew himself up to his full stature and addressed the moon at great length. All the tribes in the area, Quain was told, were taking similar measures.

The eclipse was thought to be a harbinger of evil. One man decided to return home in the belief that now the white men would kill him. Yati, who had an infected hand, was sad because Matiwana, his father, would think by this sign that he, Yati, had been "killed" by Mehinaku witchcraft. As Yati's hand grew worse, the rest of the party began to believe that the eclipse was caused by old Matiwana's tears. [787]

Seasons were recognized as "sunny times" and "rainy times," and the number of moons and their phases were used as time-markers. Long periods were reckoned as "when my father was small" or "when I was a boy;" short periods by adding up the passing nights. This latter method was ineffectual for anything after ten days, as ten marked the upper limit of Trumaí counting. 805 [802]

Enumeration of objects was shown by holding up the appropriate combination of fingers. There were words for the numbers one through ten, but ten also signified "a great many." Large quantities could be expressed by gesture as well. When Maibu wanted to indicate many *beiʃé*, he held up his hand to their height when stacked. 802

/405 cont./

000 a whole into its halves. Objects furnish the empirical limit of the "2" gesture. Dependence on sense of touch. Confirmation by etymology.

B 171 802 [128] The art of counting was the least developed among the Bakaïrí /Bacairi/. With regard to the other tribes I shall limit myself to a few remarks, since I am giving the numbers in the word list /omitted in the translation; see the foreign text, pp. 524-547/.

B 171 802 I 171 802 All tribes counted the fingers of both hands first and then the toes of both feet. With the exception of the Bakaïrí, they commenced with the thumb of the right hand, counted up to 5 on the fingers, went over to the thumb of the left hand, counted up to 10 here, and repeated the procedure in exactly the same way for the feet.

If one regards the number words in terms of their formation, one observes among all the tribes that they have separate words for 1, 2, 3, with the exception of the Bakaïrí, whom I shall ignore for the time being, and the Trumaí, for whom, however, the records contain much that is uncertain; among the Trumaí the word for 2, hurs, is contained in the one for 3, hurstamẽ. On the other hand, the Trumaí and, besides them, only the Waurá (uncertain) and the Kamayurá /Camayura/ have an entirely new word for 4, whereas among all the others 4 is represented by 2 altered by an addition.

For 5 the Trumaí and the Auetó have a new word that has nothing to do with "hand." Among all the others, always with the exception of the Bakaïrí, "hand" is contained in the 5. The Kamayurá say "hand stops," yenepó momáp (Guaraní mombáb, to stop), the potter tribes say "1 hand," the Nahuquá simply "hand."

The numbers 6, 7, 8, 9 are formed out of 1, 2, 3, 4 with an addition. It is only among the Kamayurá that the latter is different for 6 and 7 than for 8 and 9. For 6 and 7 = 1 and 2 + verowák, the meaning (Guaraní guerobág) seems to be: 1 or 2 are interchanged, alternate.

/406/ Among the potter tribes and probably also the Auetó 10 contains the hands, among the others the word is a new one.

/406 cont./

B 171 802 T 171 802 With 11, among all of them, the foot enters, specified by an addition, and 12, 13, 14 are = 2, 3, 4 + foot and this addition. The Nahuquá, however, instead of their word for foot, use the word vúro, which, however, from a comparison with other Karaiben /Carib/ languages, is recognizable as a stem with the same meaning,* and now count from 11-15: "1, 2, 3, 4, 5 foot"

* vuro = upu-lu (-lu pronominal suffix);
Makusí, Island Karaiben, upu, foot.

on the right toes and from 16-20 on the left "1, 2, 3, 4, 10 foot."

From 15-19 matters are very confused; with 15 a new addition usually appears and the formations run parallel to those of the second hand from 6-9 or those of the first foot from 11-14. Among the Yaulapiti, whose numbers are formed very regularly, 1 foot means 15, whereas among the Mehinakú /Mehinacu/ 11, in the former instance because the foot is finished, in the latter because it is just beginning. Thus, among the Mehinakú, the following oddity occurs: 5 = 1 hand, 11 = 1 foot, 12 = 2 foot, 13 = 3 foot, 14 = 4 foot and (since 5 = 1 hand) 15 = 1 hand, foot!

All have the feet in the 20 except the Auetó. Among the Yaulapiti the same addition which was with the hand = 10, is with the foot = 20. Among the Kustenaú /Custenau/ 15 is precariously similar to 20.

B 802 Let us now turn to the more backward Bakaírí, with whom I practiced all kinds of arithmetical exercises.

The names of their counting apparatus, the fingers, have nothing to do with numbers. The thumb means "father"; the little finger, "child" or "little one"; the middle finger, as among us, "the middle one"; index finger and ring finger are called the "neighbor" -- at least that is the probable meaning -- in the case of the former, of the "father," and, in the case of the latter, the "neighbor" of the "little one."

They count in words up to 6:

1 = tokále	4 = ahége ahége
2 = ahége	5 = ahége ahége tokále
3 = ahége tokále or ahewáo	6 = ahége ahége ahége

As may be seen, they have individual words only for the numbers from 1 to 3, and the numbers from 4 to 6 are made up out of ahége and tokále. It was only on the second expedition